

within us. And the only way, after all, is to leave everything unreservedly in those dear hands of his.—*Margaret E. Sangster.*

## The Sunday School.

### LESSON FOR MAY 30.

Christian Faith Leads To Good Works. James 3:14-25.

*Golden Text:—I will show thee my faith by my works. James 3:18.*

#### INSTRUCTION.

In the study of this Scripture we have an excellent lesson on faith and works, the very close relation they sustain to each other and how the one cannot exist without the other. For a definition of faith read Heb. 11:1-6. Also read Matt. 7:15-20; Gal. 2:16-21; 1 Cor. 15; 1 John 2:9-11; 5:9, 10, 17, 16; Rev. 22:14. It will be well for the reader to take his Bible and note what Paul says about faith and compare it with what James says about works. It has been supposed that the teachings of these two apostles are antagonistic, but when properly understood it will be found that there is perfect harmony between them. When Paul says we are justified by faith he speaks of unregenerate persons who make no claim to righteousness but are sincerely seeking to know how a man may be justified. Such will find the way of justification by faith and not by works of the flesh, for by the deeds of the law no flesh is justified. When James is writing in regard to being saved by works he is considering a class of people who claim to have been justified before God but must now establish their claim to justification before men, and this is done by works. Paul too, with James, believes that faith must be accompanied by works and that faith without works is dead.

Note that James does not say that a man is saved by works, but that a man's works are the proof of his faith. Nor does he write about a man who has faith without works; he takes it for granted that such a thing cannot be. Tho a man say he hath faith. That is, what profit is it to a man if he professes to have faith when his life and character prove the contrary? James then makes use of a very practical illustration to show the fallacy of a profession of faith without works. He does not condemn faith, but he argues that a profession of faith without corresponding works is a dead profession. The test of a tree is the fruit it bears. You can not always tell what it is by the leaves and the bark but by testing the fruit you know beyond a doubt what it is. If we

really love Christ, we will try to live as he lived, and bear the fruits of love in our hearts and lives.

#### PRACTICAL APPLICATION.

1. *Faith and Works.*—James is the apostle of practical religion. He has no use for a religion that does not make men and women better. He has no use for a faith that is not accompanied by works. By reference to verse 14 you will observe that James makes a very practical point on the subject of faith. He does not say that faith without works is profitless, for that would imply that there is such a thing as faith without works. James however is careful to write "If a man say he has faith," not if he has, but if he says he has; this saying that a man has faith when not accompanied by works, is foolishness. There is no such thing as faith without works, and what is called a dead faith is no faith at all. If then a man boasts of his faith without works he simply gives evidence that he has no faith at all.

2. *A Practical Test.*—To make it plain so that no one can misunderstand him, James makes use of a practical illustration. If a man should come to you hungry and without clothes, and you were to tell him to go and be fed and warmed and yet offer him nothing, what good would that do the hungry man? He would be hungry and cold still. So is a man's faith without works. It is profitless. What a sad commentary is this illustration on much of the so called Christian faith.

3. *Mere Belief.*—It is possible that one may believe and yet not have a faith that saves. There is more than one way to believe, but only one right way. To give mere intellectual assent to the truth does not change one's heart and life. The apostle says devils believe and tremble. Does their faith save them? Certainly not.

4. *Faith and Obedience.*—James makes use of another illustration this time taken from the Old Testament Scriptures. He says Abraham was justified by works. Now this must be properly understood. He was willing to do that which faith required of him, even by the offering up of his only son. This was strict obedience. There was a great test of Abraham's faith and the proof that he had this faith was that he was willing to meet the requirements of such a faith. His faith would not have been perfect without the works.

#### WHAT TO DO.

1. Cultivate a strong faith in Jesus.
2. Show your faith by your works.
3. Be kind and helpful to the needy.
4. Learn what it means to be saved.
5. Do not depend upon faith alone.
6. Believe, pray and work.

A letter to the London Christian says: "The teacher of a class in a Sunday-school connected with a prominent Presbyterian church was approached before the lesson instruction one morning by an assistant of the superintendent, who said, 'The lesson to-day is intended to illustrate a phase of the historic preparations for the Gospel; therefore all mention of the name of Christ must carefully be excluded from the lesson to-day!' The lady thus addressed replied with feeling, 'My scholars may, some of them, be in eternity before next Sunday; and how can I forbear telling them about Christ as a Savior?'"

In all the countries of the world combined there are 224,562 Sunday-schools, and with an attendance of 20,268,933 scholars.

## Church News.

### S. S. C. E. NOTES.

DEAR EVANGELIST: I report the following payment on pledges given to the Theological Chair at Ashland: J. M. Bowman, Harrisonburg, Va., \$1.00; Mrs. Elizabeth Cook, Meyersdale, Pa., \$1.00; Mrs. Sarah Olinger, Meyersdale, Pa., \$1.00; Mrs. M. C. Myers, Mt. Pleasant, Pa., \$1.00; Miss Orpha L. Miller, Summit Mills, Pa., \$1.00; Mrs. Mollie Nininger, Roanoke, Va., \$1.00. I had sent notices of payments due, to about twenty persons and received only six responses. Such results are rather discouraging, but we are not going to grumble. Some we know are waiting to learn the fate of Ashland College before paying money for the support of its Theological Chair. We trust next week's EVANGELIST will bring joy and gladness to many anxious, waiting hearts, by announcing that the college debt is paid. But, suppose the college passes out of our hands; what then? Let us reason the matter a little. "Come now, let us reason together." Quite a number of those who will read this article gave a pledge to pay into the S. S. C. E. treasury one dollar per year for a period of five years for the support of the Theological Department of Ashland University. If the college passes from our hands, of course you are not bound to pay these pledges. But why did you give the pledges? Merely that Ashland College might have a Theological Chair? No, you looked beyond that mere fact itself. You have not paid out hundreds of dollars for Ashland College merely for itself, but only as it is a means to an end, a school for the education of our young people. So the Theological Chair is a means to an end. What is that end? It is the prepara-